Ladák they are almost unknown. 000

ECLIPSE--ngyendzin of sun, láandzin of moon. The Ladákis think that a demon eats the sun and moon, and that the poison from his teeth turns the sun or moon black, and thus causes the eclipse. 821

[37]ENTAIL--The law of entail among the Buddhists of Ladák is a peculiar one. When the eldest son of a Buddhist family marries, the property of the parents is divided; a small portion, sufficient for the support of the mother, the several fathers, (i.e., the mother's wedded husband and his younger brothers, who are also her "de facto" husbands), and any unmarried daughters there may be, is made over to the "great father," (i.e., the eldest of the several fathers), for their separate use, the remainder of the property is at once inherited by the eldest son. This process of dividing is called "khángoo khángchhen cho ches," the small portion of the property retained by the parents and sisters is called "khángoo," and that made over to the son is called "khángchhen." When the parents and sisters die or form fresh connections, the "khángoo" comes into the possession of the holder of the "khángchhen." The younger brothers live with their eldest brother, he is obliged to house and feed them and to share his wife with them. They are at liberty to remain with their brother, or to go out into the world, on their own account, whichever they like; but, if once a younger brother leaves the family house for good, he can not claim to return to it. This law of entail can not be set aside, and however badly a son may behave, he can not be disinherited. When the son takes possession of the "khángchhen," all the duties attaching to the family land (zhing) devolve upon him. The state does not recognize the division of the land, and regards him as the owner of the entire holding, and he alone has to pay the [38] land revenue, and supply forced labour, etc., when required by the State. The parents and sisters have no duties to the State to perform. 428 592 [595] [473] [651]

If an eldest brother dies, or becomes a Láma, (in which case he cannot marry, unless he renounces his priestly calling,) he drops out of the family circle, and the next brother takes his place. An only son never becomes a Láma, if his parents have ANY PROPERTY. [792]

213 PRINT TO--par giáp ches. Printing in Ladak is confined entirely to the printing of texts, religious books, etc. The Lámas are the only people who print, and their methods are exceedingly primitive. They have blocks of wood engraved, and with these they print or stamp the texts, etc.

875 768 [129]PURR TO--máney ton ches i.e., to tell beads. Tibetans consider that a cat is a sacred animal, having once slept on the hem of God's garment. They think that when it is purring, it is muttering prayers, hence the expression for to purr.

751 QUARANTINE--GHak ches. In the old days, the Ladák Rajas, whenever they heard that small-pox was prevalent in Kashmir, used to impose a 10-days' quarantine at Khalsi on all arrivals from Kashmir.

776 177 [130]QUEEN--giámo or giálmo or rgiálmo. The Queen-Empress of India is known to Ladákis as "paldan hlámo" or "goddess Paldan." In pictures, the "Paldan Hlámo" one of the Buddhists' goddesses or fairies, is represented as sitting on horseback, not astride, as after the manner of Ladák ladies, but sideways; hence, as European ladies ride on side saddles, the Queen has been given the name of Paldan Hlámo. It is supposed that the Queen's children used to fly away into space, and converse with the fairies, but that latterly, as they have taken to eating pig's flesh, this power has been taken away from them.

524 QUOIT--lchaks i khorlo (the iron quoit) khábmo (the game). Ladákis have a game like quoits, only they use stones, which have to be thrown into a small hole in the ground.

525 RAFFLE TO--rgiánSHingtáng ches. Each man takes a stick and marks it, the sticks are all put into a bag together and a disinterested person draws out one stick, and the owner of it wins the raffle.

●821 753 RAINBOW--záchoothung. The word "za", means 'epilepsy" and "chhoothung" means "water drink." Ladákis look upon the rainbow as the spirit of epilepsy; they say that one end of the rainbow is always in a stream, or other water, and that the phenomenon is caused by the spirit of epilepsy coming down to drink. If the shadow of a rainbow falls on any person, he or she becomes epileptic

[131]

412 RAKE--kházey (wooden, with teeth); panka (small wooden, and with no teeth).

585 533 539 Now the music is silent. The dance is at an end. The Nyaopas go towards the tent. But still they may not give themselves over to rest and enjoyment. The relatives of the bride go toward them and again a question and answer game in the form of a song starts up. The Nyaopas must pass another test before they may take their places in the row of guests. The people from the Chirpon house sing the Song of the Carpets (98).

98. From Ladakhi Songs by A. H. Francke, Leh, 1899. The translation of this song into German was done by the author of the present work.

Whose carpet, tell me truly,
Might the high heavens be.
Whose carpet, tell me truly,
Might the high glacier be.
Whose carpet, tell me truly,
Might the high boulder be.
Whose carpet, tell me truly,
/96/ Might the high mountain lake be.
Whose carpet, tell me truly,
Might that high castle be.
Whose carpet, tell me truly,
Might the wide earth be.
Who uses as carpet in this land
A saddle cloth with a blue edge?
Who for a carpet likes to use, you must tell me,
The wild sheep's brown fur?
Whom serves as carpet, tell me quick,
The meadow green and the forest thick?
Whose is that carpet? Whom do you think
This roll of cloth must serve?

The Nyaopas answer:

The high heavens so blue and clear
Must be the sun's (99) carpet and the moon's.

821 99. According to the astronomy of the Indians, Tibetans as well as of the Assyrians and Babylonians, sun and moon are

counted among the planets, and they are considered animate 821 ●
divine beings which have an influence upon the fates of human beings and are worshipped as gods.

The glacier above is a carpet, I ween, 585
For the lion with the turquoise-colored mane. 533
The high rocks carpet are 539
For the large ibex quick as the wind.
The mountain lake blue as carpet may suffice
For the wife of the fish with the golden eyes.
The castle so high, so proud and so fine
Must the nobleman's carpet be.
The great earth's mighty spaces
Signify the Chinese Emperor's carpet.
In the saddle cloth with the blue edge
Agu Palle (100) his carpet found.

100. A-gu p'al-le, one of the 13 heroes of the Tibetan Kesar [773]
myth.

The brown fur of the wild sheep must be
Agu Khru btungs' (101) carpet, I suppose.

101. A-gu k'ru btuṅs, another of these heroes who has the head of a falcon.

The meadows and woods must be
A carpet for birds large and small
This roll of cloth here? A carpet fine
For the seven (102) Nyaopa brothers it must be.

102. Seven Nyaopas may be active at a very large wedding.

The Chirpon people call out loud: "Good, you noble friends! 585
Now take your place and drink a little bowl of beer!" Finally /Following p. 96 there are two full-page illustrations, one of a "Tibetan bride (without her bridal hat)"; the other of a "Bridegroom in Ladakh."/ /97/ the five "Nyaopa brothers" sit down on the carpet in the places appointed for them near the tent entrance, and then they are served with ample food and drink.

(141) roar, and rain falls." 789

141. According to the conception of the Tibetans (and similarly also of the Chinese), a rain storm arises from the fact that two dragons, a male and a female one, fight with each other so that the sparks (lightning) fly. Their angry roar is the thunder. On each of the dragons there rides a demon (lha-adre), and they, too, take part in the battle. Both riders have a sack from which they scatter hail and sleet down on the earth. According to the Chinese conception the thunder dragons and the sky Nagas cause the rain storm by rolling the thunder wheel at each other in battle and by spitting lightning. [821]

The year in which all this took place was a good one for the Ladakh farmers. There was no dearth of water; in the early summer the rains started and continued for an unusually long period of time; the summer brought warm sunshine so that wheat, barley, and buckwheat in /149/ the fields turned out very well. The gods seemed graciously inclined and the lamas impressed upon the farmers how useful and necessary it was to invoke the gods in good time and to bring offerings to them. 000

So they all celebrated a merry "festival of the ears of grain," the Schrulblha (srub-lha). That took place in the beginning of July when the first ears appeared on the barley and wheat stalks. On the eve of this festival, Namgyal, like all his neighbors, brought in a bundle of green ears from the field, which he attached to the door posts, the beams, and the wooden columns of the house: an offering for the earth deities (sa-bdag) and for the household and local divinities. On the afternoon of the festival the villagers all gathered in the open place of the village where they ate, drank, and danced. They sang songs about the origin of the world and about the gods who brought the first grain kernels down to earth. 527

The beautiful weather lasted into the late autumn, and the people of Ladakh were able to bring in their harvest successfully and without being disturbed. The grain yield had been satisfactory and the people of Lower Ladakh, among them also the inhabitants of Kalatse, had also had a good harvest of apricots. Everybody was joyful and in good spirits, for the people had scarcely been afflicted with serious sickness this year. The farmers who owned horses had, moreover, been able to earn many a rupee by

might still be lacking, the lamas would get for him; after all, they were making enough money on him. 000

It is true that Namgyal donated ample gifts to the neighboring monastery and to the monks who were called in for the household ceremonies. He performed pilgrimages to all the holy places within reach, among others to the miracle-performing image of the Great Merciful One in Trilognath in Lahul; he also planned to perform the great pilgrimage to the sacred glacial mountain Gangsri, as well as that to the sacred lake Manasarowar in faraway Tibet, as soon as his official business matters as magistrate--the post had been transferred to him--would permit. The belief was that by means of such a pilgrimage the sins of all births were to be effaced and the way into Paradise was to be opened all at once. 788

Besides the Buddhas and the Bodhisattvas, the country gods, the village gods, and the household god were not forgotten either. Even though Namgyal was often beset by doubt as to their existence and their effective power, he nevertheless considered it advisable, if only for the sake of his relatives and the p'as-pun (clan), not to neglect them and to keep them favorably inclined and pacified by occasional offerings. 782

Each morning before sunrise Namgyal would bring the morning offering (ña-mĉod) to the entire host of Buddhas and gods. It consisted of barley, rice, beer, water, and also flowers (zas-ĉaṅ-gi p'ud); everything was placed in front of the images of the deities in the house temple in brass bowls. Upon entering the sacred chamber Namgyal would fall down three times in adoration before the image of Avalokitsvara, and then he would present the offering and say a brief prayer. In the evening Namgyal would in like manner bring the evening offering (p'i-mcod).

His poor neighbor, Ngurub, who could not afford such offerings, contented himself with placing a clay bowl with smouldering juniper twigs in it, on the roof of his house, as an "offering to all." He used to say that even so the gods were just as favorable to him and that he was not afflicted with misfortune any more than the rich who presented more ample offerings. On the contrary. The gods loved the spicy, fragrant smoldering juniper above all, /175/ and they looked, so he said, graciously upon this offering. He stood quite well with those up there, he stated.

In the first "ascending" half of each month (yar-ñho) (158), that 781

158. The first "ascending" half of the month" (yar-ñho) is 821

821 considered the stronger one, auguring good fortune and success; the second "descending" one (mar-ño) as the "weaker," harboring little good fortune.

789 is to say, when the moon was waxing, a ceremony had to be performed, according to ancient custom, in the house, which the Tibetan designates as lha bsaṅs co-ces, which we would render by "appeasing the gods." At first Namgyal used to follow his father's precedent and call in three lamas on each of these occasions. The lamas would recite prayers and formulas of exorcism for a few hours and they would bring cast offerings (gtor-ma) to the gods. The master of the house himself would go through all the rooms of the house (bsaṅs-ak'or) with a bowl (bsans-ap'or) of incense, usually just smoldering juniper twigs, which he would continually fan by blowing. After having gone around he would add more frankincense (ldug-spos), bread dough mixed with butter, salt and onions, and then he would sprinkle beer over it from a jug, and place this food and incense offering on the edge of the stove in the living room-kitchen as refreshment and delightful fragrance for the gods. In the meantime the lamas up in the household temple would read from the book bsaṅs-dpe. These are not prayers of supplication. Without special marks of reverence the gods are requested to accept the offering in a friendly manner, to refresh themselves by it, and in exchange for it to spare those who brought the offering from hostile actions. Gradually Namgyal contented himself with calling in the lamas two or three times a year for the bsaṅs offering; for the rest he regarded his own offering as sufficient even without their presence and activity. As a reward for their efforts the lamas received, on this occasion, only ample food and beer, since they served two or three houses in one day. The actual compensation for their services took place in autumn all at once.

788 Once every year, in the fourth month, which is a special, festive month, Namgyal would call three to five lamas into his house for the great year-Rimdro (rim-agro, meaning "offering ceremony"). Everyone who could at all afford it, did this for the well-being of all inhabitants of the house, including the animals. On this occasion, the wealthy man is actually supposed to have /176/ the entire first part of the Buddhistic canon (collection of the sacred books, 108 volumes) read. The king in his time could afford to have this done, but it takes a long time and is very expensive. But in order to enable the less well endowed as well as the rich to hold the Rimdro, the lamas

731 and could not be rescued. Driven by hunger, animals of prey frequently penetrated into the villages and carried off livestock wherever they could find it. The wolves and the wild dogs wrought particularly bad ravages among the villagers' sheep herds, so that the villagers scarcely dared to drive their sheep out for watering any more.

A very warm Spring brought with it the very sudden melting of the snow and great floods. The tiniest little brook was turned into a torrential stream, all the empty river beds and channels of the Ladakh wilderness were filled with water. In neighboring Domkhar, in Skyurbuchan, and in many villages along the Indus and its tributaries, torrential brooks and avalanches of mud tore away the farmers' laboriously constructed terraced fields together with the young seed. A mountain slide, caused by the melted water, dammed up the water of the powerful brook in the side valley of Domkhar, so that a large lake was formed. Two weeks later the dammed up floods had eaten their way through the dam; the water masses that hurtled down into the valley, destroyed all the best fields in the valley floor and high upon the slopes of the mountains; they tore open the bottom of the valley and carried down with them soil, stones, and large boulders, so that the floor of the valley was henceforth four to five meters lower than before; and the mills which before used to stand by the brook, now hung high above it along the wall of the valley, insofar as they had not been torn along. Two houses were carried off by the floods, and several cows, donkeys, and much small livestock perished in the inundation. Two women were also drowned as they were wading through a swollen brook.

In the early summer there were, contrary to all former experience, a great many violent thunder storms (165), such as the oldest

[132] 165. Thunder storms are rare and hardly ever violent in the high altitudes of Tibet (altitudes of over 3,000 meters). This is so because of the great dryness and minimal density of the atmosphere at these heights. For the very greatest part Tibet is a mountain wilderness. Its thin, dry atmosphere permits of only a slight formation of clouds and accumulation of electricity.

821 people could not remember ever having witnessed. In the fifth month there occurred an eclipse of the moon; the sixth month brought a total eclipse of the sun. Both astral phenomena created great agitation

among the Tibetans. By means of shouting, beating of drums, and firing of rifles they attempted to frighten the demon Rahu (sgra-can) [166], the furious enemy of the sun and moon (also according to 821

166 The dragon Rahu of Buddhistic and Hindu mythology has its counterpart in the dragon Nidhogg, a secondary form of the Fenri wolf of ancient Germanic mythology, who also threatens to devour the sun and the moon during their eclipse.

Indian belief), from devouring these good /192/ divinities who supply the earth with light night and day.

The superabundance of water in the spring and early summer was followed by a dry mid-summer. The masses of snow on the mountains had melted for the greater part, and for months on end not a drop of rain fell, even though the sky was frequently overcast and the air cool, during a period in which ordinarily there was a considerable heat-spell. The seed on the fields that had been spared by the floods, which was just about to form into ears, dried up because there was no water available for irrigation. The snow remaining in the mountains and the glacial ice did not melt with the cool weather, the brooks carried only a little bit of water, and the water reservoirs were frequently empty. Namgyal had the Kalatse reservoir and water-line strictly guarded both day and night; and as village magistrate he punished several villagers with high fines of money, who had secretly and out of their turn conducted water to their fields; for this was, at that time, a crime committed upon the entire village community. 731 [689]

The lamas performed one procession after another, and the farmers carried the sacred books around all the fields; they prayed to all rain-bestowing deities, asking them to drench the thirsting land with rain. Everything was in vain. The coveted rain did not come; many brooks dried up completely, some only brought a little water into the valley late in the afternoon. At night there was frost in the high mountains, and the little melted water, which did not begin to flow down till around noon, had a long way to travel before it got down into the valley. A crop failure was to be expected. [789]

At the same time all kinds of sickness again went through the land, measles and scarlet fever, also a few cases of smallpox and typhoid, which frightened the people anew. The people of Ladakh wailed and cried to their "prophets," saying that they had prophesied a particularly fortunate year, and that in place of this they had been 787

764 If a woman has died the topmost, best turquoise of the woman's head ornament may also be given as compensation in this case. It is said that some rich people give the lama even a horse or a yak as "changing compensation." In Central Tibet, when the lama (who has been called upon) is prevented by circumstances from coming to the house of the layman concerned (in which the death has taken place), the lama sends a messenger on horseback with the "changing material" (ap'o-rdzas) and performs the "body changing ceremony" in his monastery or in his hermitage. This is called "long-distance" (rgyaṅ ap'o-debs).

If the "gift offerer" (pious layman) belongs to the Drugpa sect, he has a Drugpa lama called, who has performed the "Four Exercises" (and therefore possesses the rank of abbot). This lama first of all recites an entrance formula, then formulas of exorcism, and then he calls upon the spirits; thereupon he reads the book entitled "Of the harmful rainbow" (12) concerning the "changing"; and as he now shouts

[821] 12. The rainbow, which in the astronomy of the ancient Indians was already reckoned among the planets, is thought of, like all the celestial bodies, as a divinity which is frequently hostile towards mankind, and which sends down upon it afflictions like epilepsy, brain hemorrhage, and the like.

"hik!" three times, and "pat!" once, he pulls out a few hairs from the dead man's head (13). This he does three to five times. By doing

[826] 13. The soul is presumed to make its exit by way of the little openings that have been created through pulling out the hairs. In the belief of the lamas, the hairs go all the way through the top of the head.

this the priest believes that the soul of the deceased is taken up in the soul of the sublime Dorje Chang (rdo-rje aĉaṅ) (14), and that in this

14. In Sanskrit Vajradhara, a form of the Bodhisattva Vajrasattva.

way it arrives in Paradise. All this is done so that the soul of the deceased may be preserved against the terrors of Bardo or of a new rebirth. Later on, something will be said about the offerings and dishes presented on this occasion. The sign that the change (of the body)

String Cross (zer-mdos), and of the Bloody String Cross (k'rag-mdos) is to be performed. Since disaster is approaching, the Yang-agug ceremony must be performed. A statue of the Bodhisattva Manjusri (ajam-dbyaṅs) is to be set up. 764 787 789

Which Days of the Week, Dates in the Month, and Hours of the Day are favorable for a Funeral

In the "calculation of retribution" (abras-rtsis) (35) it is stated

35. The title of a book.

that the four days of the week, Monday, Wednesday, Thursday, and Friday are very favorable days for the preparations on the body. Since Tsering died on the 28th, a Thursday, the religious exercises can be held for three days, from Friday to Sunday, after the "changing of the body" has been carried out on Thursday. The Monday is the second day of the first, that is, the Fire-Mouse, month; the constellation (k'rums-smad) (36) of this month is favorable for the preparations on

36. The astronomy of Tibet names 30 constellations through which the moon travels in the course of one month; k'rums-smad is the 25th in the series. [821].

the corpse. But since Tsering was a snake year person, his corpse may not be carried out of the house at the snake hour (37). It must be taken

37. Around 11 o'clock in the forenoon.

away either earlier or later. This applies not only with respect to the respect to the deceased, but also with respect to the surviving inhabitants of the house (38); namely that when the zodiacal sign of the year of

38. Insofar as they take part in carrying the corpse out.

the birth (of the persons concerned) corresponds with the animal sign of the hour of the day, the corpse may not be carried out of the house at such an hour. But if the corpse has to be carried out quickly under all circumstances, then the black magician (nag-rtsis-pa) must perform

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THE LADAKHI PRE-BUDDHIST MARRIAGE RITUAL.

(Translation and Notes.)

BY A. H. FRANCKE, LADAKH.

121 539 585 SOME time ago I published in *Mémoires de la Société Finno-ougrienne*, Helsingfors, some translations in German of folktales and of extracts from a Tibetan MS. relating to the **Késar-Myths of Western Tibet.** The publication of the **Marriage Songs of the Ladákhis** now undertaken is another step in the same direction. My object in these publications is to present means to the scientific world for unveiling the hitherto hidden treasures of the **Pre-Buddhist Religion of Tibet.** I was fortunate indeed to get hold of these wedding songs, just before they had vanished altogether. In Central and Upper Ladakh only mere reminiscences are left of them, although the gorgeous dress of the **Nyopas** and the scene before the house are still in vogue. In Lower Ladakh the songs have been preserved much better, but a large portion of them have ceased to be intelligible to the people. Thus whilst the first nine of the songs I collected were, certain passages excepted, generally understood by the ordinary man, the latter half of the collection consists more or less of a succession of unintelligible sounds. The reason may be, that the wedding ritual proved too hard a trial on the patience of the party and was cut short in many cases.

126 The method of reading has been as follows. All the songs were dictated slowly by the **leader of the Nyopas** to the village Munshi of **Khalatse, Yeshes Rig 'adzin,** who wrote them down according to the actual sound. This copy proved to be very useful as far as Yeshes Rig 'adzin himself had understood the words. For disentangling the more obscure passages, however, the assistance of the mission schoolmaster of **Leh, Shamuel aByorldan,** and of other Ladákhis, possessed of common sense, had to be requisitioned. In this way, the first half of the collection has become fairly intelligible, whilst the latter half is still full of obscure passages.

585 539 ● 821 000 It is necessary for the proper comprehension of these songs to direct the attention of the readers to the fact **that the four points of the compass** play a rather important *rôle* in the wedding songs, as well as in other Pre-Buddhist literature (*vide Ladakhi Songs* No. XV.). This

[18] See Spreeger, II. 482. The Jewish dietary law appeared to Muhammed likewise in the light of a chastisement for frowardness. Abstemiousness from so many articles of food as are tabooed by the Jewish law naturally appeared strange to a people whose supply was rather scanty, and did not despise fallen camels. This latter custom was abrogated by Muhammed in Qor. vi. 146, who also did away with several old usages connected with the eating of certain animals (see vi. 140 to 147). He further forbade the eating of animals over which, when being slaughtered, the name of Allâh had not been mentioned (vi. 118 to 121). Nöldeke, p. 119, regards this verse as misplaced. "As to the Jews," Muhammed adds (v. 147), "we have forbidden them to eat everything that has a solid hoof, and of oxen and sheep did we prohibit them to eat the fat, save what the backs of both do bear, or the inwards of what is mixed with bone" (*cf.* S. xvi. 119). Muhammed reveals here a close intimacy with details of the Code, which he could not have gained from his own knowledge of the *Pentateuch* alone. I therefore regard all these passages as Medinian. [FOOTNOTE DOES NOT PERTAIN TO THIS ARTICLE.--ANALYST]

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585 539 821 is very natural, for as has been pointed out in the paper on the Kêsar-Myths, **the Pre-Buddhist Religion must have been a system of sun and nature worship.** Now it is the sun, who creates the four points of the compass. All of them are different manifestations of the sun and hence the importance attached to them in a physiological religion. This fact suggests a solution to the difficult problem of explaining the ancient mystic emblem of the **Bon Religion, yungdrung** 卐. This emblem was in my view invented to represent the sun as the creator of East, South, West and North, the little mark at the end of each line indicating the inclination of the sun to proceed from one point to the other.

104 821 [773] It is not an easy matter to give a satisfactory explanation of the word *ɣyungdrung*, but I dare to offer one, in favor of which there is at least some probability. In the Kêsar-Myths **an old name of the sun, bya Khyung dkrung nyima,** occurs. This means literally 'the bird *Khyung*, the disc, the sun.' In course of time the name **Khyung dkrung** may have degenerated to become *ɣyungdrung*, especially at a time when the idea of the emblem had ceased to be generally understood. Laws of sound cannot be of much avail here, because we are dealing with a proper noun. A few suggestions, however, might be made in favor of this derivation:— (1) a word *ɣyung* is absolutely non-existing and cannot be found in any dictionary; (2) there exist a few cases of *k* being dropped when preceding *y*, thus *kyang* = *yang*, *kyi* = *yi*, *kyin* = *yin*; (3) there is only a very slight, hardly perceptible, difference in the pronunciation of *dkrung* and *drung*. Of course, this explanation of the emblem rests on the theory, that it is always the same sun, which appears in the East every morning, and is in opposition to the theory shown in Song No. I. B. 7, *post*, p. 135. However, the study of other physiological religions has proved plainly that the most contradictory theories may dwell in them side by side.

While on the point of derivation; in regard to the change from *khyung* to *ɣyung*, it may be compared also to the following corresponding words in Jäschke's *Tibetan Dictionary*: *khyabpa-yabpa*, both 'cover' in Ladakhi; *'akhyarba-yarba*, both 'go astray;' *'akhyampa-yamyom*, both 'be unsteady;' *akhyigspa*, 'to fetter;' *ɣyigspa*, 'to be hindered;' *'akhyurba*, 'to be separated;' *yurba* or *yurma*, 'pull out' (weeds, *etc.*); *'akhyompa*, 'to wave;' *yompa*, 'be swinging,' swing The ɣ of *ɣyung* and *ɣyigspa* is a silent prefixed letter and is often omitted in writing.

In the figures *a* and *b* below is shown the *ɣyungdrung* in both positions: the natural and the reversed. The Rev. A. W. Heyde of Ghûm tells me that the *ɣyungdrung* as a monogram is said to be composed of the two syllables 卍 *su* and 卌 *ti*, *suti* = *svasti*.

a

b

779 821 797 177 According to Waddell, *Lamaism in Tibet*, both the established Buddhist church and the adherents to the Bon Religion have a *ɣyungdrung* of their own, the one under *a* being the emblem of Lamaism, that under *b* of the Bon Religion. It is most natural that *a* alone should correspond to the actual course of the sun, for it is probably the older one. Indian Buddhist missionaries may have fought in vain against the use of the symbol, and finally agreed to introduce it into their own system by regarding it as a monogram, containing the three syllables *su asti* in Indian characters. Afterwards in opposition to Buddhism and at a time when the leading ideas of the once physiological religion had vanished, Bon priests made the emblem turn the other way; just as the custom of circumambulation was altered by the Boupas from right to left.

1 [See source No 10 in Tibet &c. AJ1 -- Ans:]

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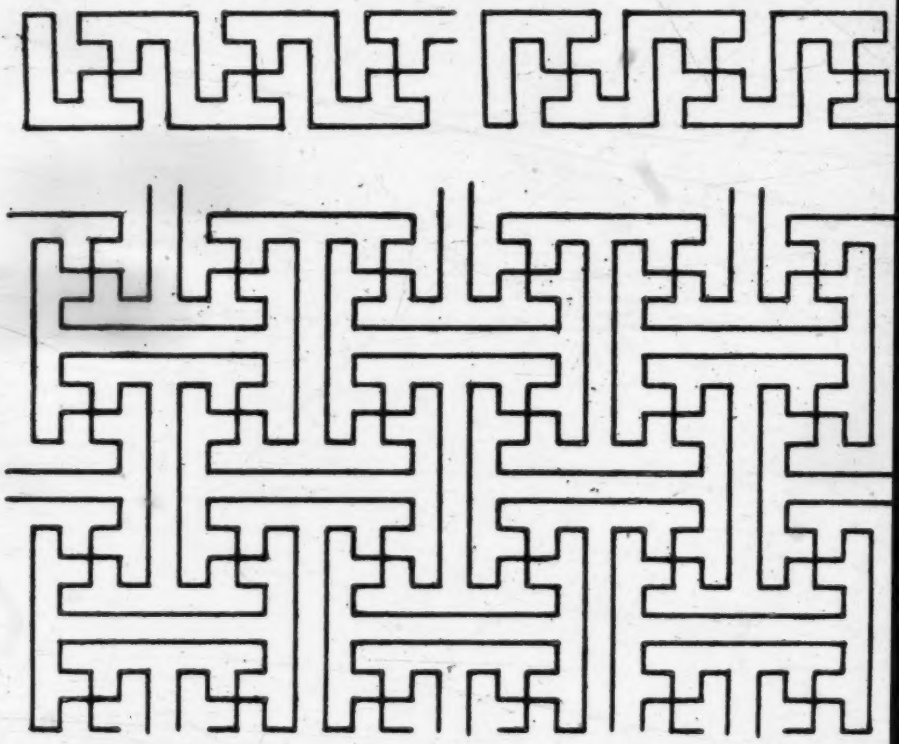
In the drawings below showing the *yyundrung* as an ornament in Native houses in Khalatse, Lower Ladakh, it will be seen turned both ways.



However all this may really be, on the whole I feel obliged to say, that my explanation of the *yyungdrung* must not be taken for more than a mere guess at its interpretation from a Tibetan point of view. I have no means in this remote land of collating these speculations with the mass of literature on the *svastika*.

The *yyungdrung* is thought to be of great importance at the wedding ceremony, and both bride and bridegroom have to sit on carpets showing the emblem. It is indeed in universal use in this connection, for in a copy of the wedding songs, which I received a few days ago from Phyang the *yyungdrung* is used for punctuation instead of the full stop.

Song No. I.[1]

bagma btangtsana nyopas sgola btangcessi glu'i[2] dpecha yin.

This is the book of the songs, which are sung at the door by the Nyopas, when the bride is given.

[1] The orthography of the songs has been brought into accordance with that of Ladakhi letter writing. In all doubtful cases, however, the spelling of the first MS. will be given.

[2] A *chungba* is indicated by an apostrophe.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

Looking overhead into a clear azure sky we noticed two perfect and complete halos round the sun, and were informed by our servants that these signified either the crossing of the pass by some really great men, or the birth of a King.

Our camp had been pitched in a sandy plain surrounded by hills, through which a sluggish streamlet meandered, passing within a few yards of our tents. After a cup of tea, partaken of inside our temporary home as a cold wind was blowing outside, and a rest after the day's trek, we emerged for a walk, and to our surprise found that the whole plain had been converted into a lake. Literally within a space of three hours some giant must have dumped down this expanse of water, measuring about two hundred by one hundred and fifty yards. Next morning practically the whole had disappeared, and this seems to have happened daily for weeks. From here we passed over other plains where the same had occurred, till suddenly there lay before us a large green deep lake, from whose banks there rose a row of sandy mountains, behind which glorious snow-covered peaks stood sentinel. This large inland lake, called "The Panggong," runs far into Tibet, and is formed of brackish water. Seen in the morning light, it really is a fine sight.

Leaving it on our right, we reach the village of Pobrang. We may call it a village, for it can boast of two houses, and is certainly the last resort we could designate by such a name, until we get well into Tibet. Here we get our first glimpse of the Changpas or inhabitants of the Northern Plain. Rough and unkempt-looking, they are not altogether the sort of fellows one would like to meet alone by night, but their jolly smile would soon dispel all fears. Let us first describe them, as far as description is possible, and then glance at their dwellings. Their eyes are typically Mongolian, their noses large and firmly flattened. Long hair, which surely has not made the acquaintance of brush and comb for years, if ever, and which ends in a pigtail, surmounts faces

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER XVII

Rites & Ceremonies

HAVING considered general every-day methods of obtaining merit, let us turn our attention to the more specific and seasonal means, doing so in the order in which they occur annually. This makes it necessary to say a few words about the Buddhist Calendar, which seems to have been derived from the Chinese, and consists of sixty-year cycles, which are subdivided into five periods of twelve years each. The longer periods are named after the Buddhist elements of wood, fire, earth, iron and water, whilst the single years are called after various animals, such as mouse, ox, tiger or hare. The Ladaki does not therefore reckon his years in decades, but in dozens, so that when asked his age, he may inform you that, having been born in the sheep year of the water period, he must be three dozen and six year's old. Their year consists of three hundred and sixty days divided into lunar months, which the word for month, *zlaba*, pronounced *dawa*, implies. As this does not quite fit with the course of the sun, the Ladaki feels that he must try to humour him and his aberrations, by dropping days here and adding months there. He certainly feels that the sun needs his aid at times, for when an eclipse occurs, he shouts at the top of his voice to scare off "the dragon from completely swallowing the sun." Their week, like ours, consists of seven days, which are devoted to deities similar to our own, such as Sunday and Monday to Sun and Moon. They have noticed that Mercury looks like a red eye, so Tuesday is called the day of the red eye. Wednesday is the day of

The Divinities of the Four Points of the Compass

Particularly in the wedding songs we find that the deities of the four points of the compass play an important role. Yet even on other occasions they sometimes become prominent. In some songs we find the Lokapalas, just as they are familiar to us from India even though they appear under Tibetan names. This is not to be wondered at if we remind ourselves that, after all, even Indra had been accepted by the Tibetans. We must try, with the aid of the songs, to become acquainted with the original songs of the Tibetans dealing with this matter. First of all, we should recall the songs that celebrate the points of the compass as bestowers of great gifts. In wedding songs X and XIII it is stated that the East gives us the sun, but also the moon and the stars. The South provides grain and, with it, great wealth, even gold. From the West come the medicines, astronomy flourishes there too--because of the use of the Chinese diagrams, and also the art of prophecy. The North is praised for the gifts of the colors and of salt. Kesar's war (No. X) is also supposed to take place there. 776 821

In the preceding pages something has already been said about color. A color system was now connected with the points of the compass, in such a way, in fact, that birds as well as eggs of a certain color were accommodated there. In wedding songs Nos. XV, XXXIX, and XLI, we read that in the East a white bird and a white egg are to be found. In No. XV the bird of the East is designated as Bya-rgyal-rgod-po, "wild king of the birds." In the South lives a yellow bird, and a golden egg is also to be found there. The bird of the West is red, and the egg which exists there is called coral-red. The bird of the North is sometimes black, sometimes of a turquoise blue color. Sometimes it is a raven and sometimes a peacock. The egg is turquoise blue or iron black. 821 822

In wedding song No. XXXIX we are now also introduced to persons, perhaps deities of a sort, who live in the various points of the compass. In the East, Sa-gon-bdag-po, the "owner of the earth," the king; probably Kesar as ruler of the earth. In the South, it is mThsan-ldan-bla-ma, "famous priest," an unknown figure; in the West, U-rgyan-padma-Padmasambhava, and in the North, mGar-mkhan-A-nag, the smith a-nag, and aBrug-u-ma, probably his daughter. If this system is not completely original, the one in song No. XXXVIII is even less so. Here the points of the compass 776 821

[See pp. 1–9, Cat. 116 for references -- Analyst]

776 are occupied in the following way: the East: Shakya-thub-pa,
821 Buddha; South: aJam-dpal, Manjusir; the West: mKyen-rab, the founder of the Bon religion; the North: rGyal-rjes-dkar-po, the great white king, perhaps a variant of Gur-dkar, King "White Tent" (snow).

821 Now it is very peculiar that the Tibetans, when they related
823 real regions to the points of the compass, created a great deal of confusion. This came about because they established the gifts of the points of the compass first. When these gifts were established, they suddenly hit upon the idea of looking around for earthly countries which supplied such gifts in particular.

In wedding song No. X the East is brought into relation with India. This is to be explained in the following manner: The gift of the east is, above all, the sun. But Kesar too belongs to the East, and also Buddha (No. XXXVIII). Buddha came from India. Therefore India is placed in the East. The South supplies /13/ grain, and in so doing it leads to riches. At the time of the composition of the songs, Persia was known as the richest country. Consequently, Persia was connected with the South. The West was considered the realm of medicine; the spirits of medicine, called sMan, lived there. But all medicine men also busied themselves with astrology and prophecy, especially from the Chinese diagrams. Since the Chinese surpassed all their neighbors in these arts, China was connected with the West. The situation is probably most favorable in the North. Besides the colors, salt is supposed to be found in the North, and salt actually can be found in large quantities in the north Tibetan lake areas, Byan-than. These areas are also assigned to the North in the song (compare Ladakhi Songs, No. 15). By the land of "Kesar's war" in the North we are to understand in particular Hor or Turkestan.

776 We now come to the names of the Indian Lokapala, which have
821 penetrated into some wedding songs. In wedding song No. IX they are enumerated in the following way:

1. Yul-akhor-srun (Dhritarashta) . . . . . East
2. aPhags-skyed-po (Virudhaka) . . . . . South
3. sPyan-mig-bzan (Virupaksha) . . . . . West
4. rNam-thos-sras (Vaisravana or Kubera) . . . North

In wedding songs No. II of Khalatse and No. XLII of Tag-ma-cig, however, four names of deities are given, which correspond completely to the Dhyanibuddhas of the Tantric school (according to De la Vallee Poussin). But here they have no relation to Dhyani or contemplation. Rather, they appear quite actually as kings of the four

[See PRI-8, category 116 for references--Analyst]

points of the compass. Their names are the following: 776

1. rDo-rje-sems-dpa (Vajrasatva) . . . . . East 821
2. Rin-chen-byun-ldan (Ratnasambhava) . . . South
3. sNan-ba-mtha-yas (Amitabha) . . . . . West
4. Don-yod-grub-pa (Amoghasiddha) . . . . North.

Even the Indian Lokapala have connections with certain colors, 821
and it is now of some importance to establish how the Indic system 822
is related to the color system of the wedding songs, as it has been 171
described so far. In order to clarify the situation, I shall recapitulate the latter:

1. East . . . . . white.
2. South . . . . . yellow (gold).
3. West . . . . . red (once, No. XV, turquoise).
4. North . . . . . black (or blue).

The Indic Lokapalas are represented in Lamaism with the following skin colors:

1. Dhritarashta . . . . East . . . . . white.
2. Virudhaka . . . . . South . . . . blue.
3. Virupaksha . . . . . West . . . . . red.
4. Vaisravana (Kubera). North . . . . . yellowish gold.

We see that, except for white in the East, and red in the West, the two systems have no connection with each other. The Indic Lokapalas constitute an extrinsic element in the field of the popular religion of the Tibetans.

/14/ Things have advanced a little further, on the other hand, in 776
the case of the Dhyanibuddhas. In wedding song No. XLII[1] these have 821
been related to colors, and in this case it appears that the ancient 822
Tibetan system has penetrated almost in its entirety. In this song the following colors are named:

1. rDo-rje-sems-dpa . . . East . . . . white.
2. Rin-chen-byun-ldan . . South . . . yellow.
3. sNan-ba-mtha-yas . . . West . . . . blue.
4. Don-yod-grub-pa . . . North . . . . black.

To summarize, we may say that it appears from these old songs that the Tibetans had deities for the four points of the compass; further, that they first conceived of them in the form of birds and later apparently in human shape, and associated them with certain colors, originally, probably, white, yellow, red, and blue. In later times the names of Indic deities belonging to the points of the compass penetrated into the Tibetan system.

1 [See pp. 1-8, category 116 for references --Analyst]

796 distinguished by their special faculties, with their leader, the
793 original group of the seven before us. Although most of the Agus from the group of seven are to be found again in the group of eighteen, there are nevertheless some who only appear in the group of seven. Such Agus are: Gon-ma-bu-thsa, lTa-ba-mig-gi-rab, dPal-moi-a-stag, Mi-yul-la-med-pai-grod-pa-che, sKha-ba-dkar-po. In the Kesar saga (Spring Myth, III, 25-45) we become acquainted with one Agu, Za, "eater," who may possibly be connected with the heavy eater among the Agus in the group of seven. So much, however, is certain, that the number of Agus, if we were to count up all the figures that we encounter here and there in sags and poems, would rise far above eighteen. I explain this from the fact that each village established its own Kesar saga. Each village may thus also have prepared its own list of the eighteen Agus. As the villages communicated with one another they exchanged names of the Agus, and in this way the present order was brought into the various systems. However the series of Agus may be composed, there seems always to be a traitor among them. Thus, Khrai-mgo-khrai-thun appears as traitor in abducting aBru-gu-ma, as well as in the death of her protector, aBu-dmar-lam-batan. (See A Lower Ledakhi Version, "Capture of aBru-gu-ma.") Quite in accordance with this is the behavior of the same Agus during Kesar's expedition to China. (See A Lower Ladakhi Version.)

793 As has already been mentioned, a heroine is to be found in the
805 group of the seven Agus, dPal-moi-a-stag. This brings me to the
796 question as to whether we may be permitted to see embodiment of
821 the days of the week in the Agus. The Tibetan's week is the same as ours, that is, the system of the seven days named after the old planets, which probably originated from Babylonia and on its way through India came to the Tibetans too. Preceding the names of the days of the week is the word gZa, /19/ meaning "plantet." However, it must be said that the names of these planets are so unclear etymologically that they can be explained only with great difficulty. The names of the days of the week are:

gZa-nyi-ma, Sunday (nyi-ma, "sun").
gZa-zla-ba, Monday (zla-ba, "moon").
gZa-mig-dmar, Tuesday (mig-dmar, "red eye").
gZa-lhag-pa, Wednesday (lhag-pa, "provided with a hand").
gZa-phur-bu, Thursday (phur-bu, "thunderbolt").
gZa-pa-sans, Friday (pa-sans? sans, "pure").
gZa-spen-pa, Saturday (dpen-pa, "beautiful, charming").

[See p.1-8 -- Analyst]

The following Agus might have a connection with the days of the week: Shel-gyi-bu-zhun, or gSer-gyi-bu-zhun, the "crystal" or "mirror" or "gold son," the son of Kesar, for Sunday; Zla-ba-bzan-po, "good moon," or Zla-ba-dkar-po, "white moon," for Monday; for Tuesday we must go to a being which so far has not been designated as an Agu. This is the Bya-so-mig-dmar, "bat, red eye," a bird (that is, star), which is named as the younger brother of the sun bird (see Lower Ladakhi Version, "Prologue").[1] Among the Agus it is approached most closely by aBu-dmar-lam-bstan, "red worm, road sign," which is designated as a younger brother of King Kesar. With respect to Wednesday, it is to be remarked that the spelling lhag-pa is perhaps incorrect, and for the following reason: In the pictures by which the days of the week are designated in the calendar, Wednesday is always indicated by a hand. Now, "hand," is not called lhag-pa, but lag-pa. I believe that, from the word lag-pa, "hand," first of all the word slag-pa, meaning "provided with a hand," was formed; slag-pa and lhag-pa are, however pronounced identically. Lhag-pa should therefore mean "the one who is provided with a hand," and since Agu Lag-lag-rins is provided with a hand on his head, he might appear as the representative of Wednesday. Thursday has the phur-bu or vajra as a sign. In this place, therefore, a hero of the type of Jupiter would fit. Now, a thunderbolt hero is not to be found among the Agus, apparently for the reason that this weapon became known to the Tiberans only through the Indians. As the lexicon tells us, the word phur-bu signifies, first of all, any pointed iron, therefore also an arrowhead. It is therefore not impossible that in mDa-dpon-gon-ma, the "highest arrow master," we have the Agu of Thursday before us, especially since he has an arrowhead for a head (1). The

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1. Perhaps, however, Kesar himself should be inserted under Thursday, as a fighter against the dragon of the clouds. The "arrow master" as "archer" should probably be assigned to the zodiac.

Agu of Friday is immediately recognizable by his name. He is Pa-sans-ldan-ru-skyes, "owner of (the planet) Venus, growing horns." By these horns are meant the phases of Venus which the Tibetans were able to see just as clearly as the Babylonians. It is impossible to determine from the name whether the Agu was male or female. Perhaps in order to emphasize the feminine nature of this planet, the female Agu dPal-moi-a-stag, "(Arstag?) the glorious one," was created. She is famous as a fierce warrior with the spear. To this

* [See cat. 116, pp1-8 for references -- Analyst]

773 it should be added at once that the ancient Tibetans seem to have
776 been acquainted with the profession of battle maidens as much as
805 the ancient Germanic tribes. In wedding song No. XLIII,[1] in which
821 the guests have cups of different colors set before them according to their rank, there appear after the lama, the king, and the ministers, first of all the sTag-shar, the tiger heroes, then the sTag-dman, the tiger virgins, and finally the Na-chun, the ordinary virgins. The sTag-shar and the sTag-dman drink from golden cups, the ordinary virgins, on the other hand, drink from red cups. With respect to Saturday, I must /20/ confess that so far it seems to me impossible to connect an Agu with the Tibetan planet of this day.

773 Now as far as the relationship of the Agus to an ancient zodiac
776 is concerned, I would say that it is particularly the external appear-
805 ance of the Agus that makes their origin from a zodiac seem possi-
171 ble. The Agus are described as creatures of human shape, some of whom are provided with animal heads. In this connection, however, it should be said at once that the animals in the signs of the zodiac in use today in China as well as in Tibet, are the very ones that cannot be found among the animal heads of the Agus. It is well known, however, that the zodiac in use today was not introduced into either country until historical times (before the seventh or eighth century). The zodiac symbolized in the Agus, on the other hand, may have originated in the prehistoric period of the two peoples.

The zodiac known today in China and Tibet has the following twelve animal signs: rat, ox, tiger, hare, dragon, snake, horse, goat, ape, hen, dog, and pig. The zodiac is used in the calendar to designate the years. The Tibetans report that this calendar was brought to them by the Chinese in the seventh century. It must therefore have been introduced into China somewhat earlier. The same animal names were then also used to designate the different months. As the excavations in Turkestan indicate, the Tibetans of the eighth century divided the year into twelve months, with three of the months constituting a season of the year. At that time they spoke of the second and the third spring month, and so forth. Each month, at that time, was reckoned at thirty days. I suspect this because the number 360 plays such an important role with the gods, the nymphs, and similar beings.

Although it is as yet impossible to equate all the Agus in the list given above with the known signs of the zodiac, the following should nevertheless be pointed out: An-gar-rtsans-po with the lizard's head can be compared with the snake of the Dodekaoros;

[1] [See cat. 116, pp1-8 for references, --Analyst]

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9. Nine is the number of the heads of the nine-headed monster.
10. Ten is the number of the tips of the horn of the stag (Ru-bou).
11. Eleven is the number of the heads of Avalokitesvara.
12. Twelve is the number of the months.
13. Thirteen is the number of the religious ceremonies.

The number 27 is to be found once. aBru-gu-ma, who has been abducted by King "White Tent," receives, according to the Lower Ladakhi Version, a grace period of 27 years before she surrenders herself to her new lord and master.

The number 45 (five times nine) is given as the number of the pha-spun (the relatives on the father's side) and the ma-spun (the relatives on the mother's side) belonging to aBru-gu-ma (Lower Ladakhi Version, p. 129).[1]

As has already been mentioned, 360 is the number of the gods as well as of the nymphs (Lower Ladakhi Version, p. 192).[1]

Animism

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In the following pages we shall summarize everything that can be said about the personification of the forces of nature in the ancient religion of the Tibetans.

The sun, the moon, and the stars (1) play an important part

1. Among the stars in particular the constellations rgyu-skar or houses of the moon.

here. Sometimes they are placed at the beginning of the songs, before all the gods even. (Wedding songs, Nos. XVIb, XLV.[1] Ladakhi Songs, No. XXX.[1]) In these songs the sun is frequently called Khri-gdugs-nyi-ma, "sun, the screen of the throne," apparently because of its round shape, which is reminiscent of a parasol. Even more frequently the sun is conceived of as a bird that flies across heaven. As a bird it has the name Bya-khyun-nyi-ma, "the bird Khyun-dkrun, the sun" (Frühlingsmythus, Appendices, No. 9), or Bya-nyi-ma-khyun-run, "bird, sun, Khyun-run" ("Prologue to the Kesarsaga," No. 9). These names are composed of meaningful words. It is very important that the words "bird" as well as "sun" appear in them in an unmistakable manner. The word Khyun is equated with the Indic word Garuda. With respect to Garuda, it has occasionally been denied that it had any kind of relationship to the sun and

1 [See Category 116, nn 1-8, for references --Analyst]

773 merely an obscure mythological phenomenon has been recognized
774 in it. However, the fact that the Tibetans connect the name Khyun
821 with the word for "sun" in one name, raises certain considerations.
If in Tibet the sun and Khyun are combined in one name, then it is certainly possible that in India people also thought of the sun when they mentioned the name Garuda. The syllable dkrun, or, corrupted, run, gives the most trouble in the name. It may refer to the fact that no feet are visible on the bird of the sun. For sKyil-dkrun signifies sitting down with the feet drawn in. In the Lower Ladakhi Version, "Prologue," No. 9,[1] we learn something about the ancestors of the sun bird. It is supposed to be the son of the bird No-ldo-re, and the latter is supposed to be the son of the bird Khu-byug-rgyal-po. While the name On-ldo-re cannot be translated, Khu-(b)yug-
[825] rgyal-po means "king cuckoo." The cuckoo is actually a particularly favorite bird among the Tibetans, and it also plays an important part in the mythology of the Bon religions. According to passages in the dictionary of S. Ch. Das, under "Khyun," it looks as though Khyun was originally used to designate the eagle. Khyun, On-ldo-re, and Khu-(b)yug are probably the names of three birds that were worshiped and that were all three equated with the sun. The story of the provenance of the sun bird in the "Prologue" is thus probably only intended to signify that the sun of the present day is the child of the sun of yesterday, and that the latter is again the child of the day before yesterday. The case is different with the birth of the sun from aBru-gu-ma, as we find it reported in the Spring Myth, Appendices, No. 3.[1] (Similarly in A Lower Ladakhi Version, "Kesar's Birth," p. 69.) This event is best explained if we recognize, as we mentioned earlier, an earth goddess in aBru-gu-ma. When the sun rises in the morning, it is, after all, possible to say that it was born
[776] from the earth. A curious sun and moon myth is the story of the Agu Za in Spring Myth, II, 34-45.[1] Za means "eater," and this particular Agu devours not only Don-grub, the future King Kesar, but he also only surrenders Kesar again after he has been promised that the sun and the moon will be given him to eat for a year. Such devourers of the sun and the moon are not only the spirits of the eclipses of the sun and /23/ the moon, but also the mountain and cloud spirits. It is precisely the large mountains rising steeply from the river valleys that frequently prevent the appearance of the sun for several months during the winter. From the personifications of the mountains have arisen the spirits of the mountains or the giants.

The moon is also frequently conceived of as a bird. It is called Bya-mo-dkar mo, the "white lady bird" (see Lower Ladakhi Version,

†[See cat. 116, pp1-8 for references.--ANALYST]

"aBru-gu-ma's Marriage to Kesar," No. 6).[1] The feminine gender (the syllable mo) of the moon also finds expression in the name Zla-mthsan-dkar-mo, "moon, whose sign is white." (Tag-ma-cig, wedding song IIIb.) In the passage just cited from "aBru-gu-ma's Marriage," Bya-mo-dkar-mo appears quite actually as the bride of Bya-nyi-ma-khyun-run. They both live in a house which by an arrow's length touches neither earth nor heaven and is, therefore, in the universe. Bya-nyi-ma-khyun-run, the sun bird, just happens not to be at home. He is hidden in a hermitage from which he will come forth after twenty-two days. These twenty-two days are probably of purely local significance. It is possible that in Lerdo, the village of origin for this saga, the sun is not visible for that many days during the winter, when it is hidden by the tall mountains. The moon, however, is visible during this time, and in winter its course may also be along the zenith. In the house between heaven and earth, as the saga tells us, the entire family (gZhid-mad) of the sun bird lives. To this family there also belongs, as its third member, Bya-so-mig-dmar, "bat red eye," a creature which keeps watch on a mountain peak while the sun bird is engaged in meditation. The bat red eye seems to be the personification of the planet Mars, which always stays in the neighborhood of the sun. The present passage of the Kesar saga contains a statement that seems very strange to us. There it says: When the sun bird has concluded its meditation, it will come forth in order to destroy the earth. This is the reason why Kesar has to oppose it in a hostile manner. The idea that the sun bird will destroy the earth undoubtedly originated from India, where the scorching power of the sun in summer prevents any natural growth from coming up out of the soil. This notion of the Indians concerning the destructive activity of the sun bird was taken over without thought by the Tibetans, for in their country the sun is known only as a dispenser of blessings.

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While the sun always shows its round shape, the moon (as well as Venus) is constantly changing its form. A reference is made to the sickle of the moon in one name that occurs in the Lower Ladakhi Version, "Kesar's Birth," No. 6. (Likewise "Prologue," No. 9.)[1] Here there is mention of an axe sTa-ri-zla-ba-dkar-po, "axe, white moon." This axe is considered the archetype of all axes and hatchets. In the same place reference is also apparently made to the moon when the "jug with the slanting mouth" (or the slanting opening) is mentioned. This phrase, namely, occurs immediately after the "jug with the red mouth," or the sun. The moon is in a slanting position shortly before it becomes full.

[1] [See cat 114, pp. 1-8 for refavences. -- Analyst]

773 All these peculiar names of the sun and the moon are to be found
774 in the reports about Kesar's birth. At Kesar's birth there is a general
821 giving of birth to various creatures. The old sun gives birth to a young sun, the old moon to a young moon, and all breeding animals, horses, oxen, goats, sheep, dogs, cats, and so forth, give birth to young. Among the creatures not belonging to the animal kingdom which reproduce themselves at this point we find the rainbow, rGya-stag-khra-bo, the "great, colored rope," and the cloud, sGe-mo-dkar-moi-ston-shon, the "white sack, container of a thousand." Just as the sickle of the moon is considered the original ancestor of all sickles, axes, and hatchets, so the rainbow is regarded as the original ancestor of all strings and ropes, and the cloud is looked upon as the original ancestor of all sacks. The trinity of moon sickle, rainbow rope, and cloud sack, incidentally, also plays a significant role in the Ron-no-rub-can, the Tibetan Vetala.

Scattered here and there we also find still other personifications of the phenomena of nature. In wedding song No. IIIb[1] the wind, sKye-ser-rlun-po, is called "wind, rouser of coolness." To it is attributed /24/ the feat of having hollowed out the valleys. This is, of course, quite reminiscent of the modern theories of wind erosion held by our geographers. In the same song the rain, under the name sBan-char-zil-bu, "moist rain, dew," is also mentioned. To it is attributed the creation of the concepts "above" and "below." This perhaps because of the fact that rain originates above and dew down below.

As we have already seen above, the personification of the glacier is Sne-ge-dkar-mo-gYu-ral-can, "the white lioness with the turquoise-colored mane." In the song just cited she appears as the mother of the glacier. She is of great importance because on her depends the supply of water for the land. This lioness, the riding animal of the mother of the gods, is frequently mentioned, together with types of animals considered as firm representatives of the animal kingdom. However, this is, after all, also the case with the sun bird Khyun. (See Tag-ma-cig, wedding songs Nos. I[1] and II.[1]) Such representatives of the animal kingdom are: Bya-rgyal-rgod-po, "the wild king of the birds"; the eagle; sKyin-chen-ba-rgan, the "big ibex, the old ox"; Nya-mo-gser-mig, the "female fish gold eye"; it is also called Nya-mo-khyu-ru; rKyan-byun-kha-dkar, "the white mouth born from kiang," a horse; aBron-
773 byun-rog-po, "the black one born from the wild yak," a yak.
776
753 gNyan are said to be spirits who carry on their nefarious activities in various places. According to S. Ch. Das's Wörterbuch

1 [See Category 116, pp. 1-8, for references--Analyst]

585 X
539 X

4. Height and depth
Were created by the dewy, soaking rain.

5. Ice and slate
Were created by the lioness of the glacier.

6. The two syllables Hum and Phad
Made up A and Om.

/37/ 7. The upper and the lower valley
Were created by the cool wind.

8. Castle and village
Were created by the king and by the ministers.

9. Hearth and home
Were created by our ancestors.

10. The fact that some people are outside and some inside.
Came about through the seven brethren

The people say:

Hail to you, mighty friends!

Notes to IIIa and b 1

In its Khalatse form this song has already been published in the Indian Antiquary, 1901, song No. III. /The translation given above has been transcribed from the version mentioned here, to a substantial extent. There are considerable divergences in meaning, however, between the English and the German translations, and not all of these divergences have been taken into account in the transcription. --Translator/ Verses 5 and 6 were missing. Verse 6 is probably a later interpolation, dating from the period of the rise of Tantrism. Verses 2 and 3 must be taken together in order [821] to be understood. They evidently are intended to signify that the four points of the compass have been created by the sun and the moon. Verse 10 means that by the arrival of the seven purchasers of the bride the scene by the gate of the courtyard has been created, in which one party is outside and the others inside the yard.

1 [See Category 116, pp. 52-4 -- Analyst]

Notes to Xa and b[1]

585X 539X 821 This song and the following ones have not been published before. Number X is one of those songs in which the ancient order of the prayer has been maintained. See the Introduction.[2] The umbrella of the throne in verse 3 is the sun. It almost looks as though the colors of the North refer to the northern lights.

585X 539X /47/ XIa. The people of the house say:

1. Through the gate in the East there entered
The religion of India. Tell us, how did you walk
The path of the sacred word?

2. Persia's wealth built the gate
To the South. The path is the guiding line
For noble uprightness. Did you walk it?

3. China's astronomy opened up for us
A western gate. How did you walk
The path of the diagram?

4. And the gate of the North is the site
Of King Kesar's battle. How did you walk
The path of the sword's blow?

5. Did you go through the crowd-thronged gate
Towards Lhassa, on the path
Which speaks to the seeker of truth?

The people:

Well done, mighty friends! Om, May things go well with you!

XIb. The bride purchasers answer:

1. India's gateway is the East.
There we traveled honoring
Conversion, sacred word, and custom.

1 [See Cat. 116, pp. 64-66-- Analyst]
2 [See Cat. 116, pp. 1-8. -- Analyst]

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3. There are three places:
Where arrows are shot,
Where people dig for clay
Where the birds rest.
This must be the three.

4. There are three oaths:
Great, sacred oath,
Earnest oath by the fathers,
Son's and witness' oath.
There must be the three.

5. There are three kinds of friends:
God, who redeems us,
Friend through parents' hand,
Friend by flesh and blood.
These three friends there are.

The people:

Good, mighty friends!

/52/ Notes to XIVa and b[1]

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In stanza 1, with respect to the greetings, it should be observed that in the morning the sun is greeted in the East and that in the evening the medicine gods are greeted in the West. The third greeting is that of the subordinate to his superior. In stanza 3, the three types of places evidently are of merely local concern. In stanza 4, the names of the three kinds of oaths: a) De-thsa-mna-mo-che, b) Yag-sdur-pha-yi-mna, c) dPe-thsor-skyes-pai-mna, are apparently legal technical expressions. In stanza 5, God is designated with dKon-mchog (ratna), without the number "three" added. By the words "friend through parents' hand" is meant a marriage brought about by the parents of the couple, whereas the words "friend by flesh and blood," on the other hand, are intended to express the idea of a marriage brought about by the love of the couple for each other.

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XVa. The people of the house say:

1. The wide, white gap in the East
Is closed by the door white as shell.

[See pp. 71-72 --Analyst]

and 3 it seems to appear that the children of the gods are expected to come down from Olympus in a storm. The people of the house have not noticed any storm, and therefore the matchmakers' assertion that they are of high descent is repudiated as untrue. In XVIIb, the bride purchasers, thereupon, point to great snow and hailstorms which are supposed to have raged recently in the mountains. The storms are explained by the killing and combing of yak oxen. Just as in the Kesar saga, here, too, the clouds are compared with yak oxen.

XVIIIa. The people of the house say:

1. Who was the lord of eighty white planes?
2. Who was the lord of the ninety white gorges?
3. Who was lord of the vulture that laughs like a man?
4. Who was the lord of the numberless little birds?

/59/ XVIIIb. The bride purchasers say:

1. Garuda is the lord of eighty planes.
2. The bird king is lord of ninety gorges.
3. Thin of the vulture that laughs like a man.
4. And the lark is lord of all the little birds.

Seven little men, seven little women may not come together, Khyi-li-li!
Three very bad words should not be spoken by anyone, Tho-ro-ro!
Three well-known steps should not be taken by anyone, Sha-ra-ra!
What is being done, do you think?
And what may you need?

The people:

Quite so.

Notes to XVIIIa and b

Of the birds that are here designated as rulers over gorges and over other birds, Thin is as yet unknown. But from the position of

Notes to Kh. XIXa and b[1]

This song has not been preserved in its entirety either. The missing verses a, 1 to 4, it was easily possible to supply from b, 1 to 4. The missing conclusion b, 10 to 13, has been completed by me in the spirit of the preceding verses. The bride purchasers believe they make their divine origin most effectively clear by asserting that everything that goes on in nature and inside the house is connected with them or was caused by them. sKra-lo, in verse 6, is evidently a tutelary deity. The name might possibly signify "the one with the curly hair." The Shog-yan plateau in verse 10 is not yet known to me. But the North country in verse 11 is the well-known Byan-than plain. It is clear that the conclusion of this song in Khalatse is not nearly as satisfying as the conclusion of the song quoted above, No. XIX in Tag-ma-cig.

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Concluding Observations

It is my intention to follow up this part of the wedding songs with a second and a third part in a special publication. If this plan should be somewhat delayed, it will be due to the difficulty in translating. For the first part, two manuscripts were available. The second part can only be translated on the basis of one single manuscript, and this circumstance results in a great deal of uncertainty in view of the archaic nature of the language. The Tibetan text of all three parts, together with a literal translation printed alongside it, is to be published in the very near future in a scholarly periodical.

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/70/ Rock Drawings

Table I[2]

Number 1, 2 and 3. The "white lioness with the turquoise-colored mane." A personification of the glacier. (Compare photograph.) 531 821

Number 4. Kesar's horse (rKyan-byun-dbyer-pa). 773

" 5. Kesar on his horse engaged in hunting the antelope. On both sides are stupas, and over them branches of the sacred juniper tree. Unknown emblem (a square with diagonals). (Compare photograph.) 778 531

1 [See pp. 90-92 category 116 -- Analyst]
2 [See p. 97, category 116 -- Analyst]

Number 23. Male and female sex organs (request for the blessing of offspring). 531 842 831

" 24. Spindles or form of the yoni (requests for the blessing of offspring).

" 25. A little kid goat in the back part of the big goat's body (request for the blessing of offspring).

" 26. Spindle or yoni.

" 27, 31, and 35. Sun symbols. 821 531

" 36. Moon symbol.

" 28, 29, and 30. Games at religious festivals (harvest festival). 28 and 29, standing on the horse; 30, a fabulous animal, is represented by throwing a blanket over several people. 531 527 796

/71/ Numbers 32, 33, 34, and 37. Forms of the swastika. 32, 33, and 37 are forms in the official Bon religion. 34 is the form in Buddhism, as well as that in the mythology of the saga world. 771 531 773

Numbers 38 and 39. Hands (symbols of Wednesday?). 531 805 821

Origin of the Rock Drawings [1]

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Table I: All from the banks of the Indus River near Khalatse.

Table II: Numbers 6 and 10 from the banks of the Indus River near Khalatse; Numbers 7 and 11 from the /?/ yed mountain pass in Zans-dkar; number 8 from sBa-lu-mkhar; number 9 from A-ci-na-than; number 12 from Khalatse; number 15 from Kesar's Saddle near Khalatse; and numbers 14 and 16 from mDa.

Table III: Number 17 from sNye-tse in Zans-dkar, numbers 18 and 19 from the /?/ yed mountain pass in Zans-dkar; number 20 from Hu-nu-pa-ta; number 21 from mDo-mkhar; numbers 22, 23, and 25 from aBru-gui-dabs-khor. Number 24 from Khyun-ran-byon;

1 [See pp. 93-99, category 116 -- Analysis]

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

resentatives of the other lamaist sub-divisions, the *Gelug-pa* (*dGe-Lugs-pa*) or Yellow Hats and the *Nyingma-pa* (*sNing-ma-pa*) or Red Hats. The Moslems are all Shias, often called Baltis because of their affinity to those people. An exception are the Sinkiang Turki and Uigur merchants who live in Leh and constitute a foreign minority; these people are orthodox Sunnis. They have intermarried with the local Buddhist Ladaki women, and their offspring are known in Leh as *Argons*; there are about 300 of these, and they are classified with the Moslems, to whose religion they always belong. A small ethnic group of distinctively different racial appearance, is constituted by the Dards living in the extreme west of Ladak. Culturally they are Buddhists like the bulk of the population, but they are fair with blue eyes, and their features are those of the Nordics of Europe.

The language spoken in the whole of Ladak is a dialect of Tibetan, the characteristic of which is that it is more archaic in form than the Tibetan spoken in Lhasa, where the language has gone through a process of considerable evolution. Dogra is spoken by the ruling officials of the Kashmir State and the Dards have a tongue of their own, an Aryan language.

In physical appearance, the ordinary Ladaki men and women resemble their Tibetan cousins in that they have broad, mongoloid faces, slit eyes and black, straight hair. The men, however, have more hair on their faces that the average Tibetan can grow, and this is a distinctive characteristic. The masculine costume is the same as I have described earlier for Rupchu, and I should add that both sexes wear their hair long, but plaited at the back. Washing among the peasantry is resorted to very little, and the general appearance of the Ladakis is untidy and dirty, not to mention the fact that they smell strongly. When the weather gets chilly in the winter, or when a voyage to some other part of the country necessitates going through a colder area, more clothes are simply worn over those already on the body, and temperatures are measured by the number of gowns one is obliged to put on.

The houses of the peasants and of the majority of the inhabitants of Leh are solid structures built of stone in traditional Tibetan style. They are pleasant to look at with their flat roofs, white-washed walls and gaily painted doors and windows (the lower part of which is usually broader that the upper part), but they have the drawback of having a stable for the horses and mules on the ground floor, and no chimney in the kitchen, the smoke being allowed to find its own way out through the cracks and joints of the ceiling and roof.